

# כי תבוא (WHEN YOU COME) **DEUT 26:1-29:9, ISA 60:1-22, COL 3:1-17**

This portion is all about the rules and regulations concerning what's acceptable when we enter into the land, which is the eternal promise to Abraham, Isaac, and Jacob, which every natural and grafted in believer though Messiah should cling to. The entire Torah was written with the intention that the land would not be defiled, so we can dwell there and not be spewed out. That was one of the main responsibilities of the Cohanim...

**Lev 25:18** " *Rather, you are to keep my regulations and rulings and act accordingly. If you do, you will live securely in the land.*

**Num 35:34** *No, you are not to defile the land in which you live and in which I live; for I, יהוה, live among the people of Isra'el.' "*

**Ezek 44:23-24** " *They are to teach my people the difference between holy and common and enable them to distinguish between clean and unclean. They are to be judges in controversies, and they are to render decisions in keeping with my rulings. At all my designated festivals they are to keep my laws and regulations, and they are to keep my shabbats holy.*

Because He dwells amongst the people...

**Deut 23:14 (23:15)** *For יהוה your Elohim moves about in your camp to rescue you and to hand over your enemies to you. Therefore your camp must be a holy place. [יהוה] should not see anything indecent among you, or he will turn away from you.*

**Zec 4:10** *For even someone who doesn't think much of a day when such minor events take place will rejoice at seeing the plumbline in the hand of Z'rubavel. So these seven are the eyes of יהוה that range about over all the earth."*

This is the spirit of Yeshua dwelling amongst the people, looking into the hearts of the people

**Rev 5:6** *Then I saw standing there with the throne and the four living beings, in the circle of the elders, a Lamb that appeared to have been slaughtered. He had seven horns and seven eyes, which are the sevenfold Spirit of Elohim sent out into all the earth.*

We as believers in Messiah share the promise of being restored to the Promised Land. These commandments are pertinent to us today! The reason He is restoring His Torah today is in preparation for the return to the Promised Land of Israel!

**Gal 3:27-29** *because as many of you as were immersed into the Messiah have clothed yourselves with the Messiah, in whom there is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for in union with the Messiah Yeshua, you are all one. Also, if you belong to the Messiah, you are seed of Avraham and heirs according to the promise. (Gen 15:7-9 & Gen 28:13)*

The Parsha...

**Deut 26:1-18** " *When you have come כי תבוא Ki Tavo to the land יהוה your Elohim is giving you as your inheritance, taken possession of it and settled there; you are to take the firstfruits of all the crops the ground yields, which you will harvest from your land that יהוה your Elohim is giving you, put them in a basket and go to the place where יהוה your Elohim will choose to have his name live. You will approach the cohen holding office at the time and say to him, 'Today I declare to יהוה your Elohim that I have come to the land יהוה swore to our ancestors that he would give us.' The cohen will take the basket from your hand and put it down in front of the altar of יהוה your Elohim." Then, in the presence of יהוה your Elohim, you are to say,*

*'My ancestor was a nomad from Aram. He went down into Egypt few in number and stayed. There he became a great, strong, populous nation. But the Egyptians treated us badly; they oppressed us and imposed harsh slavery on us. So we cried out to יהוה, the Elohim of our ancestors. יהוה heard us and saw our misery, toil and oppression; and יהוה brought us out of Egypt with a strong hand and a stretched-out arm, with great terror, and with signs and wonders. Now he has brought us to this place and given us this land, a land flowing with milk and honey. Therefore, as you see, I have now brought the firstfruits of the land which you, יהוה, have given me.' You are then to put the basket down before יהוה your Elohim, prostrate yourself before יהוה your Elohim, and take joy in all the good that יהוה your Elohim has given you, your household, the Levi and the foreigner living with you. "After you have separated a tenth of the crops yielded in the third year, the year of separating a tenth, and have given it to the Levi, the foreigner, the orphan and the widow, so that they can have enough food to satisfy them while staying with you; you are to say, in the presence of יהוה your Elohim, 'I have rid my house of the things set aside for Elohim and given them to the Levi, the foreigner, the orphan and the widow, in keeping with every one of the mitzvot you gave me. I haven't disobeyed any of your mitzvot or forgotten them. I haven't eaten any of this food when mourning, I haven't put any of it aside when unclean, nor have I given any of it for the dead. I have listened to what יהוה my Elohim has said, and I have done everything you ordered me to do. Look out from your holy dwelling-place, from heaven; and bless your people Isra'el and the land you gave us, as you swore to our ancestors, a land flowing with milk and honey.' "Today יהוה your Elohim orders you to obey these laws and rulings. Therefore, you are to observe and obey them with all your heart and all your being. You are agreeing today that יהוה is your Elohim and that you will follow his ways; observe his laws, mitzvot and rulings; and do what he says. In turn יהוה is agreeing today that you are his own unique treasure, as he promised you; that you are to observe all his mitzvot; and that he will raise you high above all the nations he has made, in praise, reputation and glory; and that, as he said, you will be a holy people for יהוה your Elohim."*

The end of the last Chapter **Deut 25:19** contains a promise and a command, the promise is that we will live in the land and have peace; the command is that when that happens, we are to blot out Amalek completely; in the same breath we then read the commands of first fruits...

## First fruits Bikurim בכורים

First fruits is one of the seven moedim (Appointed times). It has everything to do with the Davidic/Messianic Kingdom and the Body with Messiah at its head. Let's look into some of the other commands

**Exo 23:16** *Next, the festival of harvest, the firstfruits of your efforts sowing in the field; and last, the festival of ingathering, at the end of the year, when you gather in from the fields the results of your efforts.*

**Lev 2:13-16** *You are to season every grain offering of yours with salt — do not omit from your grain offering the salt of the covenant with your Elohim, but offer salt with all your offerings. "If you bring a grain offering of firstfruits to יהוה, you are to bring as the grain offering from your firstfruits kernels of grain from fresh ears, dry-roasted with fire. Put olive oil on it, and lay frankincense on it; it is a grain offering. The cohen is to cause the reminder portion of it, its grits and olive oil, with all its frankincense, to go up in smoke; it is an offering made by fire for יהוה*

**Lev 23:15-17** *"From the day after the day of rest — that is, from the day you bring the sheaf for waving — you are to count seven full weeks, until the day after the seventh week; you are to count fifty days; and then you are to present a new grain offering to יהוה. You must bring bread from your homes for waving — two loaves made with one gallon of fine flour, baked with leaven — as firstfruits for יהוה.*

There are twelve loaves of show bread (**Lev 24:5**), the bread of presence, representing all twelve tribes of Israel, and two of loaves are waived at first fruits and Shavuot, representing the two houses that are to become one.

Yeshua's Resurrection on **or** right before First fruits...

**1Cor 15:20-26** *But the fact is that the Messiah has been raised from the dead, the firstfruits of those who have died. For since death came through a man, also the resurrection of the dead has come through a man. For just as in connection with Adam all die, so in connection with the Messiah all will be made alive. But each in his own order: the Messiah is the firstfruits; then those who belong to the Messiah, at the time of his coming; then the culmination, when he hands over the Kingdom to Elohim the Father, after having put an end to every rulership, yes, to every authority and power. For he has to rule until he puts all his enemies under his feet. The last enemy to be done away with will be death,*

Yeshua had to resurrect, to fulfill the promise of the Davidic Covenant...

**2Chn 13:5** *Don't you know that יהוה, the Elohim of Isra'el, gave rulership over Isra'el to David forever, to him and his descendants, **by a covenant of salt** [which is unbreakable]?*

**Jer 33:16-17** *When those days come, Y'hudah will be saved, Yerushalayim will live in safety, and the name given to her will be יהוה Tzidkenu [יהוה our Righteousness]." For this is what יהוה says: "There will never be cut off from David a man to occupy the throne of the house of Isra'el.*

But, David's son's sinned against the Torah and יהוה (**Jer 36:30**), thus dividing the kingdom in two, and the throne being left empty for years, thus only YESHUA, the son of David, could be the fulfillment of this Covenant with David...

**Isa 9:6-7 (9:5-6)** *For a child is born to us, a son is given to us; dominion will rest on his shoulders (\*Or the Government/Kingdom will be on HIS shoulders), and he will be given the name Pele-Yo`etz El Gibbor Avi-`Ad Sar-Shalom [Wonder of a Counselor, Mighty El, Father of Eternity, Prince of Peace], **in order to extend the dominion and perpetuate the peace of the throne and kingdom of David**, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of יהוה -Tzva'ot will accomplish this.*

**Act 13:34-37** *And as for his raising him up from the dead, to return to decay no more, he said, 'I will give the holy and trustworthy things of David to you.' This is explained elsewhere: 'You will not let your Holy One see decay.' For David did indeed serve Elohim's purposes in his own generation; but after that, he died, was buried with his fathers and did see decay. However, the one Elohim raised up did not see decay.*

## First fruits בכורים Bikurim/Firstborn בכורי Bikuri

In Hebrew, the word for FIRSTFRUITS and FIRSTBORN are the same word Bikuri (Fruits is plural, so there is the extra "Mem"="iyim") These two terms being synonymous in scripture really make sense in light of what this feast day is about... Building and redeeming the body of Messiah, all Israel. The right to reign over the Davidic Kingdom!

**Exo 4:22** *Then you are to tell Pharaoh: יהוה says, "**Isra'el is my firstborn son.***

**Jer 2:3** *" 'Isra'el is set aside for יהוה, the firstfruits of his harvest; all who devour him will incur guilt; evil will befall them," says יהוה.*

**Col 1:18** Also he is head of the Body, the Messianic Community — he is the beginning, the firstborn from the dead, so that he might hold first place in everything.

**Heb 12:22-23** On the contrary, you have come to Mount Tziyon, that is, the city of the living Elohim, heavenly Yerushalayim; to myriads of angels in festive assembly; to a community of the firstborn whose names have been recorded in heaven; to a Judge who is Elohim of everyone; to spirits of righteous people who have been brought to the goal;

**Rev 1:5-6** and from Yeshua the Messiah, the faithful witness, the firstborn from the dead and the ruler of the earth's kings. To him, the one who loves us, who has freed us from our sins at the cost of his blood, who has caused us to be a kingdom, that is, cohanim for Elohim, his Father — to him be the glory and the rulership forever and ever. Amen.

**Rom 11:16** Now if the hallah offered as firstfruits is holy, so is the whole loaf. And if the root is holy, so are the branches. (Read all of **Rom 11**)

**Rom 8:29-30** because those whom he knew in advance, he also determined in advance would be conformed to the pattern of his Son, so that he might be the firstborn among many brothers; and those whom he thus determined in advance, he also called; and those whom he called, he also caused to be considered righteous; and those whom he caused to be considered righteous he also glorified!

**2Thes 2:13** But we have to keep thanking Elohim for you always, brothers whom the Master loves, because Elohim chose you **as firstfruits** for deliverance by giving you the holiness that has its origin in the Spirit and the faithfulness that has its origin in the truth.

**Jacob (James) 1:18** Having made his decision, he gave birth to us through a Word that can be relied upon, in order that we should be a kind of firstfruits of all that he created.

**Rev 14:3-4** They were singing a new song before the throne and before the four living beings and the elders, and no one could learn the song except the 144,000 who have been ransomed from the world. These are the ones who have not defiled themselves with women, for they are virgins; they follow the Lamb wherever he goes; they have been ransomed from among humanity **as firstfruits** for Elohim and the Lamb;

Yeshua took the firstborn consecration ceremony prescribed in the Torah **Luk 2:21-4**

This is what being “Born again” means. Born again into the Kingdom of Firstborn, the first fruit of all humanity, born into the 144 thousands, all Israel!

**Joh 3:3-7** "Yes, indeed," Yeshua answered him, "I tell you that unless a person is born again from above, he cannot see the Kingdom of Elohim." Nakdimon said to him, "How can a grown man be 'born'? Can he go back into his mother's womb and be born a second time?" Yeshua answered, "Yes, indeed, I tell you that unless a person is born from water and the Spirit, he cannot enter the Kingdom of Elohim. What is born from the flesh is flesh, and what is born from the Spirit is spirit. Stop being amazed at my telling you that you must be born again from above!

**1Pet 1:3-4** Praised be Elohim, Father of our Master Yeshua the Messiah, who, in keeping with his great mercy, has caused us, through the resurrection of Yeshua the Messiah from the dead, to be born again to a living hope, to an inheritance that cannot decay, spoil or fade, kept safe for you in heaven.

Yeshua's resurrection is the restoration of the Davidic Covenant. This is Why Yeshua the son of David reigns during the Davidic/Messianic Kingdom see **Ezek 37:22-28**. This is also described with Yeshua entering the Temple see **Ezek 43:1-7 = Rev 1:14-18**

In the Parsha it said... **Deut 26:17-18** *You are agreeing today that יהוה is your Elohim and that you will follow his ways; observe his laws, mitzvot and rulings; and do what he says. In turn יהוה is agreeing today that you are his own unique treasure, as he promised you; that you are to observe all his mitzvot;*

This first fruits vow is confirming the Covenant we just entered during Passover, the fruit of that covenant is being apart of יהוה's unique treasure, the body of Messiah and Israel. Being blessed with the first fruits of the land and of the spirit. It is also interesting that every pagan culture had a "first fruits" type of festival where the false deity would bless them if they would perform pagan rituals at this time. Israel's is completely different; we start it by confessing our history begging with Abraham

Back to the Parsha...

**Deut 27:1-26** *Then Moshe and all the leaders of Isra'el gave orders to the people. They said, "Observe all the mitzvot I am giving you today. When you cross the Yarden to the land יהוה your Elohim is giving you, you are to set up large stones, put plaster on them, and, after crossing over, write this Torah on them, every word - so that you can enter the land יהוה your Elohim is giving you, a land flowing with milk and honey, as יהוה, the Elohim of your ancestors, promised you. When you have crossed the Yarden, you are to set up these stones, as I am ordering you today, on Mount `Eival; and put plaster on them. There you are to erect an altar to יהוה your Elohim, an altar made of stones. You are not to use any iron tool on them, but are to build the altar of יהוה your Elohim of uncut stones; and you are to offer burnt offerings on it to יהוה your Elohim. Also you are to sacrifice peace offerings, eat there and be joyful in the presence of יהוה your Elohim. You are to write on the stones all the words of this Torah very clearly." Next Moshe and the cohanim, who are L'vi'im, spoke to all Isra'el. They said, "Be quiet; and listen, Isra'el! Today you have become the people of יהוה your Elohim. Therefore you are to listen to what יהוה your Elohim says and obey his mitzvot and laws, which I am giving you today." That same day Moshe commissioned the people as follows: "These are the ones who are to stand on Mount G'rizim and bless the people after you have crossed the Yarden: Shim'on, Levi, Y'hudah, Yissakhar, Yosef and Binyamin; while these are to stand on Mount `Eival for the curse: Re'uven, Gad, Asher, Z'vulun, Dan and Naftali. The L'vi'im, speaking loudly, will proclaim to every man of Isra'el: " 'A curse on anyone who makes a carved or metal image, something יהוה detests, the handiwork of a craftsman, and sets it up in secret!' All the people are to respond by saying, 'Amen!' " 'A curse on anyone who dishonors his father or mother.' All the people are to say, 'Amen!' " 'A curse on anyone who moves his neighbor's boundary marker.' All the people are to say, 'Amen!' " 'A curse on anyone who causes a blind person to lose his way on the road.' All the people are to say, 'Amen!' " 'A curse on anyone who interferes with justice for the foreigner, orphan or widow.' All the people are to say, 'Amen!' " 'A curse on anyone who has sexual relations with his father's wife, because he has violated his father's rights.' All the people are to say, 'Amen!' " 'A curse on anyone who has sexual relations with any kind of animal.' All the people are to say, 'Amen!' " 'A curse on anyone who has sexual relations with his sister, no matter whether she is the daughter of his father or of his mother.' All the people are to say, 'Amen!' " 'A curse on anyone who has sexual relations with his mother-in-law.' All the people are to say, 'Amen!' " 'A curse on anyone who secretly attacks a fellow member of the community.' All the people are to say, 'Amen!' " 'A curse on anyone who accepts a bribe to kill an innocent person.' All the people are to say, 'Amen!' " 'A curse on anyone who does not confirm the words of this Torah by putting them into practice.' All the people are to say, 'Amen!'*

There is a change of scenery here Moses, the leaders of Israel, and the Levites are talking to the people, it's not just Moses speaking for יהוה, also the command is for the Levites to recite this to the people when they enter the land. Seems to be some planning for leadership going forward as Moses is near the end of

his life and will not enter, the seventy leaders and the Levites are playing a larger role. Just as Moses gave some of his authority and Ruach to the leaders, so today יהוה is giving His spirit to many people to build His Kingdom.

- **Deut 27:5-6** Uncut stones...

**Exo 20:25 (20:22)** *If you do make me an altar of stone, you are not to build it of cut stones; for if you use a tool on it, you profane it.*

The Temple was made of stone...

**1Ki 6:7** *For the house, when under construction, was built of stone prepared at the quarry; so that no hammer, chisel or iron tool of any kind was heard in the house while it was being built.*

Babylon and Egypt are empires of Bricks **Gen 11:3 & Exo 1:14**

- **Deut 27:6-8** *but are to build the altar of יהוה your Elohim of uncut stones; and you are to offer burnt offerings on it to יהוה your Elohim. Also you are to sacrifice peace offerings, eat there and be joyful in the presence of יהוה your Elohim. You are to write on the stones all the words of this Torah very clearly."*

**Ezek 11:19-21** *and I will give them unity of heart. "I will put a new spirit among you." I will remove from their bodies the hearts of stone and give them hearts of flesh; so that they will live by my regulations, obey my rulings and act by them. Then they will be my people, and I will be their Elohim. But as for those whose hearts go after the heart of their loathsome things and disgusting practices, I will bring [the consequences of] their ways on their own heads,' says יהוה Elohim."* (**Ezek 36:26-29, Deut 30, Jer 31, & Heb 8**)

- Blessings and Curses, the original commandment is from...

**Deut 11:26-32** *"See, I am setting before you today a blessing and a curse —the blessing, if you listen to the mitzvot of יהוה your Elohim that I am giving you today; and the curse, if you don't listen to the mitzvot of יהוה your Elohim, but turn aside from the way I am ordering you today and follow other "gods" that you have not known. "When יהוה your Elohim brings you into the land you are entering in order to take possession of it, you are to put the blessing on Mount G'rizim and the curse on Mount `Eival. Both are west of the Yarden, in the direction of the sunset, in the land of the Kena`ani living in the `Aravah, across from Gilgal, near the pistachio trees of Moreh. For you are to cross the Yarden to enter and take possession of the land יהוה your Elohim is giving you; you are to own it and live in it. And you are to take care to follow all the laws and rulings I am setting before you today.*

This was carried out by Joshua and the Levites when we arrived in the land...

**Josh 8:30-35** *Then Y'hoshua built an altar to יהוה, the Elohim of Isra'el, on Mount `Eival, as Moshe the servant of יהוה had ordered the people of Isra'el to do (this is written in the book of the Torah of Moshe), an altar of uncut stones that no one had touched with an iron tool. On it they offered burnt offerings to יהוה and sacrificed peace offerings. He wrote there on the stones a copy of the Torah of Moshe, inscribing it in the presence of the people of Isra'el. Then all Isra'el, including their leaders, officials and judges, stood on either side of the ark in front of the cohanim, who were L'vi'im and who carried the ark for the covenant of יהוה. The foreigners were there along with the citizens. Half of the people were in front of Mount G'rizim and half of them in front of Mount `Eival, as Moshe the servant of יהוה had ordered them earlier in connection with blessing the people of Isra'el. After this, he read all the words of the Torah, the blessing and the curse, according to everything written in the book of the Torah. There was not a word of everything Moshe had ordered that Y'hoshua did not read before all Isra'el assembled, including the women, the little ones and the foreigners living with them.*

This practice represents the blessing and curses in the Torah...

**Deut 11:26-28** "See, I am setting before you today a blessing and a curse —the blessing, if you listen to the mitzvot of יהוה your Elohim that I am giving you today; and the curse, if you don't listen to the mitzvot of יהוה your Elohim, but turn aside from the way I am ordering you today and follow other "gods" that you have not known.

Yeshua alludes to this...

**Mat 25:32-34** All the nations will be assembled before him, and he will separate people one from another as a shepherd separates sheep from goats. The 'sheep' he will place at his right hand and the 'goats' at his left. "Then the King will say to those on his right, 'Come, you whom my Father has blessed, take your inheritance, the Kingdom prepared for you from the founding of the world.

Mount Gerizim and mount Ebal being only separated by a narrow valley, not above a furlong broad, what was spoken with a loud voice on the one might be heard on the other (see note on **Jdg 9:7**) {K&D Commentary}

This is a representation of two basic things...

1. To show a separation of the Blessings and Curses. If we follow the Torah we will stay in the Land and if we transgress we will move from "The Blessing or The Land" to being Cursed or "exiled"
2. It also represents the Kingdom (New Jerusalem) and being outside the Kingdom (She'ol)

When we look at the names and the order in which they appear, they seem to tell of the two comings of the Messiah...

"When you cross the Jordan: "River of judgment"

**Simeon:** "That Hears or Obeys"

**Levi:** "Joined with Him"

**Judah:** "Praise Yah"

**Issachar:** "He will bring a reward"

**Joseph:** "Let Him add" (**Isa 11**)

**Benjamin:** "Son of right hand"

(Sons of Rachel and Leah [The wives])

Ebal means ancient heaps, the root word is allah (cursed).

**Reuben:** "Who sees the son; the vision of the son" (**Zech 12:10, Matt 24:30, Rev 1:7**)

**Gad:** "a troop". (**Mal 4 = Rev 19**)(Tzva'ot or Host's)

**Ashar:** "Happiness"

**Zebulun:** "Dwelling" (**Rev 21**)

**Dan:** "Judgment; he that judges" (**Rev 20:12**)

**Naphtali:** "That fights" (**Isa 63**)

(Sons of Bilhah and Zilpah [The Maids] -Except for Reuben)

This ties in with...

- The Rich man and Lazarus (**Luke 16**)

**Luk 16:26** Yet that isn't all: between you and us a deep rift has been established, so that those who would like to pass from here to you cannot, nor can anyone cross over from there to us.'

- The 5 wise and 5 unwise virgins (**Mat 25**)
- Yom Kippur service (**Lev 16:7-10**)

**Gal 3:13-14** The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, "Everyone who hangs from a tree comes under a curse." Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit. (**Deut 21:23**)

In order for us to accept our redemption from the curse, we must first repent.

- **Deut 27:16** " 'A curse on anyone who dishonors his father or mother.' All the people are to say, 'Amen!' The Pharisees did and taught others to break this commandment, **Mar 7:8-13**
- **Deut 27:17** " 'A curse on anyone who moves his neighbor's boundary marker.' All the people are to say, 'Amen!'

**Hos 5:10** The leaders of Y'hudah are like men who move boundary stones; I will pour my fury out upon them like water.

- **Deut 27:19** " 'A curse on anyone who interferes with justice for the foreigner, orphan or widow.' All the people are to say, 'Amen!'

**Num 15:15-16** For this community there will be the same law for you as for the foreigner living with you; this is a permanent regulation through all your generations; the foreigner is to be treated the same way before יהיה as yourselves. The same Torah and standard of judgment will apply to both you and the foreigner living with you.' " (**Num 9:14**)

- **Deut 27:20** " 'A curse on anyone who has sexual relations with his father's wife, because he has violated his father's rights.' All the people are to say, 'Amen!'

**Gen 35:22** It was while Isra'el was living in that land that Re'uven went and slept with Bilhah his father's concubine, and Isra'el heard about it. Ya`akov had twelve sons.

- **Deut 27:24** " 'A curse on anyone who secretly attacks a fellow member of the community.' All the people are to say, 'Amen!'

**Hos 6:9** just as bands of robbers wait to ambush someone, so does a gang of cohanim. They commit murder on the road to Sh'khem! Their conduct is an outrage!

- **Deut 27:25** " 'A curse on anyone who accepts a bribe to kill an innocent person.' All the people are to say, 'Amen!'

**Mat 27:3-4** When Y'hudah, who had betrayed him, saw that Yeshua had been condemned, he was seized with remorse and returned the thirty silver coins to the head cohanim and elders, saying, "I sinned in betraying an innocent man to death." "What is that to us?" they answered. "That's your problem."

- **Deut 27:26** " 'A curse on anyone who does not confirm the words of this Torah by putting them into practice.' All the people are to say, 'Amen!'

**Gal 3:10-21** For everyone who depends on legalistic observance of Torah commands lives under a curse, since it is written, "Cursed is everyone who does not keep on doing everything written in the Scroll of the Torah." Now it is evident that no one comes to be declared righteous by Elohim through legalism, since "The person who is righteous will attain life by trusting and being faithful." Furthermore, legalism is not based on trusting and being faithful, but on [a misuse of] the text that says, "Anyone who does these things will attain life through them." The Messiah redeemed us from the curse pronounced in the Torah by becoming cursed on our behalf; for the Tanakh says, "Everyone who hangs from a stake comes under a curse." Yeshua the Messiah did this so that in union with him the Gentiles might receive the blessing announced to Avraham, so that through trusting and being faithful, we might receive what was promised, namely, the Spirit. Brothers, let me make an analogy from everyday life: when someone swears an oath, no one else can set it aside or add to it. Now the promises were made to Avraham and to his seed. It doesn't say, "and to seeds," as if to many; on the contrary, it speaks of one — "and to your seed" — and this "one"



*is the Messiah. Here is what I am saying: the legal part of the Torah, which came into being 430 years later, does not nullify an oath sworn by Elohim, so as to abolish the promise. For if the inheritance comes from the legal part of the Torah, it no longer comes from a promise. But Elohim gave it to Avraham through a promise. So then, why the legal part of the Torah? It was added in order to create transgressions, until the coming of the seed about whom the promise had been made. Moreover, it was handed down through angels and a mediator. Now a mediator implies more than one, but Elohim is one. Does this mean that the legal part of the Torah stands in opposition to Elohim's promises? Heaven forbid! For if the legal part of the Torah which Elohim gave had had in itself the power to give life, then righteousness really would have come by legalistically following such a Torah.*

***Jacob (James) 1:25** But if a person looks closely into the perfect Torah, which gives freedom, and continues, becoming not a forgetful hearer but a doer of the work it requires, then he will be blessed in what he does.*

***Jacob (James) 2:17-18** Thus, faith by itself, unaccompanied by actions, is dead. But someone will say that you have faith and I have actions. Show me this faith of yours without the actions, and I will show you my faith by my actions!*

Each one of the “Curses” listed above breaks one of the Ten “Words/Commandments”

א "I am יהוה your Elohim, who brought you out of the land of Egypt, out of the abode of slavery.

ב "You are to have no other “gods” before me. [Deut 27:15]

ג "You are not to use lightly the name of יהוה your Elohim, because יהוה will not leave unpunished someone who uses his name lightly.

ד "Remember the day, Shabbat, to set it apart for Elohim. [Deut. 27:26]

ה "Honor your father and mother, so that you may live long in the land which יהוה your Elohim is giving you. [Deut. 27:16]

ו "Do not murder.[Deut 27:24, 25]

ז "Do not commit adultery.[Deut 27:20- 23]

ח "Do not steal. [Deut.27:17]

ט "Do not give false evidence against your neighbor. [Deut. 27:18, 19]

י "Do not covet your neighbor's [Deut 27:17]

Chapter **28**...

**Jeffrey Tigay** in the **JPS Torah Commentary** shared very interesting **chiastic structures** on the **blessing and the curses** as they are outlined in the Torah. A **chiastic** is a **literary structure** used in the Bible where **concepts or ideas** are placed in a **special symmetrical order** or pattern in order to **emphasize something**. The **A-B-C...C-B-A chiastic** is used many places in the Torah. This kind of **pattern** is used to give **emphasis to the inner concept** that appears **either once or twice in succession**. Also, it implies that the **other ideas are all important for leading up to** what we find in the **center of the chiastic**.

The following is Tigay’s chiastic on the **blessings** from **Devarim 28**:

A. Economic success (v. 3a)

B. Fertility of soil (v. 3b)

C. Fertility of humans and animals (v. 4)

D. Abundant food (v. 5)

**E. Military success (v. 6)**

**E’. Military success (v. 7)**

D’. Abundant food (v. 8)

C’. Fertility of humans and animals (v.11)

B’. Fertility of soil (v. 12a)

A’. Economic success (v. 12b-13)

Notice that the **inner concept** is “**military success**”. The next chiastic arranges the **curses** from **Devarim 28**:

- A. Agricultural disaster (drought and hardened soil) (vv. 23-24)
- B. Defeat leading to becoming byword (vv. 25-26)
- C. Inflammation (v.27)
- D. Madness, blindness (vv. 28-29a)
- E. Constantly abused and robbed (v. 29b)
- F. Oppression (vv. 30-33a)**
- E'. Continually abused and downtrodden (v. 33b)
- D'. Madness from what one sees (v. 34)
- C'. Inflammation (v. 35)
- B'. Exile leading to becoming a byword (vv. 36-37)
- A'. Agricultural disaster (crop-destroying pests) (vv. 38-42)

*Shabbat Shalom! Written by Jesse ישי Himango Tabernacle of David סכה דויד Ministries 3-15-13*